Office Of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

The Integrated Relic Custodianship Model (IRCM): Bimaran Stupa No. 2 Case File

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MOTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

LETTER OF APPRECIATION

The Office of Siridantamahapalaka and the Hswagata Buddha Tooth Relics Preservation Private Museum express sincere appreciation to the institutions, scholars, archaeologists, museum professionals, archivists, and conservators whose work has preserved the documentary record of the Bimaran Stupa No. 2 deposit.

Special gratitude is extended to the British Museum for the long-term preservation, conservation, cataloguing, and public presentation of the Bimaran Gold Reliquary, one of the most significant surviving Buddhist reliquaries from ancient Gandhāra. The museum's commitment to scholarly accessibility has enabled generations of researchers to examine and reassess the historical significance of the artifact.

We also acknowledge the contributions of the Victoria and Albert Museum, the Archaeological Survey of India, the former Kabul Museum, and numerous academic researchers including Charles Masson, Joe Cribb, Richard Salomon, Stefan Baums, and Elizabeth Errington, whose publications have substantially advanced our understanding of Gandhāran Buddhist heritage.

This case file was initiated not as a claim of ownership, but as an expression of gratitude toward those who have preserved, documented, and published the surviving evidence of humanity's shared Buddhist heritage.

May all those who contributed to the preservation of these records be remembered with respect and appreciation.With sincere respect and appreciation,

Sao Dhammasami
(Siridantamahāpālaka)

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Office of Siridantamahapalaka Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkongrajavidaylaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As

the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical

findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.

2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.

3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.

4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.

5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.

6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.

7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.

8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. Transparency and Accountability : Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. Impartiality and Anti-Bias: The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. Zero Tolerance for Bribery and Corruption: Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. No Gift Policy: To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. Peaceful Management and Safeguarding of Collections: We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

EXECUTIVE SUMMARY

1. Purpose This report is issued to formally document research findings regarding venerated Buddha Tooth Relics that are either safeguarded under the custodianship of The Hswagata Private Museum or in the possession of other external custodians. It should not be construed that all relics featured or researched in this report are owned or physically held by the institution. Rather, the primary objective is to present an institutional archival correlation assessment and to provide a transparent, scholarly framework bridging Theravāda textual traditions with contemporary archaeological and historical records.

2. Scope The scope of this assessment encompasses a comprehensive review of historical transmission pathways, comparative morphology, colonial-era excavation archives, and Theravāda canonical texts. The research focuses strictly on non-invasive documentary analysis, historical cross-examination, and archival verification, without undertaking new invasive biological or chemical analyses.

3. Key Findings Historical Correlation: Archival research indicates that the relic exhibits strong historical alignment with early Theravāda doctrinal narratives and traditional accounts regarding the distribution and veneration of relics across established sacred geographies.

Archaeological Context: Morphological and contextual data correspond with historical extraction and discovery accounts from regional stupa complexes, supporting the relic's historical presence within known networks of Buddhist patronage and monastic expansion.

Documentary Evidence: Archival sources, including colonial-era excavation logs, antiquarian reports, and epigraphical records, provide corroborating evidence of the relic’s historical continuity and long-standing veneration practices.

Custodianship Records: Institutional registry logs confirm a continuous, unbroken legacy of ethical safeguarding. The relic has been maintained in strict accordance with the Integrated Relic Custodianship Model (IRCM), ensuring proper preservation and heritage stewardship.

METHODOLOGY

The research methodology employed in this assessment adheres to the non-invasive, multidisciplinary standards recognized by international cultural heritage institutions. To ensure rigorous scholarly objectivity, the assessment integrates historical, archival, and morphological frameworks through the following five primary methodologies:

1. Documentary Analysis A systematic evaluation of primary textual sources, including the Pāli Canon (e.g., the Mahāparinibbāna Sutta), Sri Lankan chronicles (Mahāvaṃsa, Dāṭhāvaṃsa), and subsequent historical treatises. This process involves critically cross-examining traditional doctrinal narratives with empirical historical and regional accounts to establish a verifiable contextual baseline.

2. Comparative Morphology A strict non-destructive observational methodology comparing the physical characteristics, dimensions, and visual attributes of the relic against historically documented descriptions. This includes cross-referencing the relic's current morphology with colonial-era excavation logs (such as those by Masson and Cunningham) and traditional morphological classifications found in Buddhist antiquarian records.

3. Archival Research Comprehensive scrutiny of institutional registries, colonial-era antiquarian field notes, epigraphical data, and historical provenance documents. This ensures that the documentation and historical claims surrounding the relic are

grounded in, and align with, verified historical archives rather than unsubstantiated oral traditions alone.

4. Historical Transmission Study A chronological mapping of the relic's geographical and custodianship trajectory. This study traces the movement and enshrinement of the artifact through established sacred geographies, ancient Buddhist networks (e.g., Gandhara, Sri Lanka), and successive historical epochs, establishing a logical pathway from its historical origins to its current safeguarding location.

5. Custodianship Review An ethical and procedural evaluation of the relic's preservation history. This review assesses the institutional handling of the relic to verify full compliance with the Integrated Relic Custodianship Model (IRCM)—evaluating the harmonization of monastic discipline (Vinaya), modern museum conservation ethics, and legal stewardship frameworks.

RESEARCH BACKGROUND

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. Theravāda Sources The primary foundation for Theravāda relic historiography is the Mahāparinibbāna Sutta of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by

the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. Sri Lankan Sources Sri Lankan chronicles, particularly the Mahāvaṃsa, Cūḷavaṃsa, and the specialized Dāṭhāvaṃsa (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the Nāga and Tāvatiṃsa realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. Gandharan Sources The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. Colonial Excavation Records During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. ICOM Museum Ethics All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. Academic Integrity Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. Cultural Sensitivity The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. Sacred Object Handling Protocol Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution’s Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

To ensure strict compliance with international museum ethics (ICOM), cultural property laws, and institutional transparency, The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly mandates the following legal and ethical disclaimers:

1. Ownership Disclaimer This report serves solely as an academic and archival correlation assessment. It does not establish, transfer, confirm, imply, or recognize legal ownership, title, proprietary interests, or inheritance rights over any relic, artifact, or cultural property mentioned herein.

2. Provenance Disclaimer This document does not constitute legal proof of lawful excavation, lawful export or import, legal provenance, or an unbroken chain of title. Any determination regarding legal provenance or cross-border movement remains subject to the applicable national and international cultural property laws.

3. UNESCO Disclaimer The issuing institution is an independent, non-profit private museum. This research report is not issued, endorsed, authenticated, certified, approved, or recognized by UNESCO, the United Nations, or any governmental cultural heritage authority.

4. Cultural Property Disclaimer The issuing institution strongly encourages and supports strict compliance with all applicable national and international cultural heritage, antiquities, customs, and export laws (including the principles of the 1970 UNESCO Convention and the 1995 UNIDROIT Convention). This document does not override the jurisdiction of competent legal authorities.

5. Religious Neutrality Disclaimer This report records historical and archival findings based on documentary research. It does not claim the authority to make binding doctrinal determinations, religious decrees, or official adjudications on behalf of any Buddhist Sangha, denomination, or centralized religious institution. The religious and spiritual significance of the relics remains a matter of personal faith, devotion, and tradition.

6. Non-Commercial Use Disclaimer Under no circumstances shall this document be used as a commercial valuation, financial instrument, investment guarantee, auction authentication, sales certification, or as a basis for financial transactions.

7. Limitation of Liability To the fullest extent permitted by law, the issuing institution, its Custodian, researchers, advisors, employees, and affiliated organizations shall not be held liable for any direct, indirect, incidental, consequential, commercial, reputational, legal, or financial loss arising from the reliance upon, or misinterpretation of, this document. Users of this report assume sole responsibility for independent verification and legal compliance.

DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvaṃsa, Mahāvaṃsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao's core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis),M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the Milindapañhā (Questions of King Milinda), and the foundational commentaries (such as the Sumaṅgalavilāsinī), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha’s supreme resolution (Adhiṭṭhāna), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (Dhātu-pāṭihāriya)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (Pūjā). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Science is not the answer!Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta, it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

INSTITUTIONAL DISCLAIMER

This document serves exclusively as an institutional research record and archival correlation assessment issued by The Hswagata Buddha Tooth Relics Preservation Private Museum. It is generated for academic, historical, and curatorial reference purposes only. To ensure strict clarity regarding the scope, authority, and intent of this report, the following disclaimers are explicitly stated: Not a Government or UNESCO Certificate: This report is not issued, endorsed, authenticated, or recognized by any State authority, governmental cultural heritage department, the

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Abstract

This institutional case study examines the archaeological, historical, and custodial significance of the Bimaran Stupa No. 2 relic deposit, one of the most important Buddhist reliquary discoveries from the ancient Gandhāran cultural sphere. Excavated between 1833 and 1838 by Charles Masson in the Jalalabad region of present-day Afghanistan, the site yielded the celebrated Bimaran Gold Reliquary together with tradition-associated tooth and bone relics and a series of Indo-Scythian coin deposits attributed to Azes II, Kharahostes, or Mujatria.

The primary objective of this study is to reconstruct the historical provenance, archaeological context, and chain of custody of the Bimaran deposit through the Integrated Relic Custodianship Model (IRCM). Using a multi-disciplinary methodology combining archaeological reports, museum archives, numismatic analysis, epigraphic evidence, historiographical review, and institutional registry documentation, the research evaluates both the strengths and limitations of the surviving evidence.

The findings indicate that the Bimaran deposit represents a highly formalized reliquary installation established within the Indo-Scythian–Early Kushan cultural horizon. The surviving gold repoussé reliquary, currently preserved in the British Museum, provides exceptional evidence for the early development of Buddhist devotional art and relic veneration. Numismatic evidence associated with the deposit continues to play a central role in scholarly debates concerning the chronology of Gandhāran Buddhism and the emergence of anthropomorphic Buddha imagery.

A critical aspect of the case concerns the disappearance of the biological relics formerly associated with the deposit. Archival evidence suggests that while the reliquary entered British institutional collections during the nineteenth century, the associated tooth and bone relics remained in Afghanistan and were subsequently lost during periods of political instability and museum destruction. As a result, the continuity of the biological relics cannot presently be verified.

The study therefore distinguishes carefully between evidence, interpretation, and hypothesis. Archaeological documentation, museum records, and numismatic data strongly support the existence of the original deposit and its historical significance. However, no claim is made regarding absolute biological authentication of the missing relics. Instead, the research emphasizes historical continuity, custodial documentation, and heritage preservation.

The publication records the traditional Theravāda doctrinal perspective concerning relic autonomy, Adhiṭṭhāna (Resolution), Abhiññā (Higher Knowledge), and Dhātu-pāṭihāriya (Miraculous Relic Manifestation), while maintaining a clear methodological distinction between archaeological evidence and religious interpretation.

The Bimaran case illustrates both the extraordinary achievements of ancient Buddhist relic custodianship and the vulnerability of cultural heritage during periods of conflict. The study advocates for transparent documentation, responsible stewardship, and international cooperation in preserving the surviving records of Buddhist material heritage for future generations.

Keywords: Bimaran Stupa No. 2, Bimaran Reliquary, Gandhāra, Mujatria, Kharahostes, Charles Masson, Buddhist Relics, Tooth Relics, Chain of Custody, Numismatics, Kharoṣṭhī Inscriptions, Museum Archives, Cultural Heritage Preservation, Integrated Relic Custodianship Model (IRCM).

Foreword

The Bimaran Stupa No. 2 deposit occupies a unique place within the study of Buddhist material heritage. While the celebrated gold reliquary survives today, the tradition-associated tooth and bone relics once housed within it have disappeared from the historical record. This dual reality—survival and loss—makes the Bimaran case one of the most important examples of custodial discontinuity in Buddhist archaeology.

The purpose of this publication is not to establish biological authenticity, nor to advance sectarian claims. Rather, it seeks to document the available archaeological, numismatic, epigraphic, archival, and historiographical evidence concerning the Bimaran deposit and to preserve that information within a transparent institutional framework.

Using the Integrated Relic Custodianship Model (IRCM), this study separates Evidence, Interpretation, and Hypothesis while maintaining respect for both scholarly methodology and traditional Buddhist understanding.

The Bimaran case reminds us that relics are not merely archaeological objects. They are also symbols of memory, devotion, identity, and continuity across centuries of human history.

May this publication contribute to responsible preservation, informed dialogue, and deeper appreciation of Buddhist cultural heritage.

Sao Dhammasami (Siridantamahāpālaka)
Researcher & Project Owner
Office of Siridantamahapalaka

Hswagata Buddha Tooth Relics Preservation Private Museum
(Yangon / Bangkok Operations)

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This publication is issued as an Institutional Research Publication under the Integrated Relic Custodianship Model (IRCM).

The publication does not claim ownership of any artifact, relic, archaeological object, museum collection, or cultural property referenced herein.

All referenced museum objects remain under the legal custodianship of their respective institutions.

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Dedication

This work is respectfully dedicated to:

- **The Triple Gem (Buddha, Dhamma, Saṅgha)**
- **Ancient custodians of the Gandhāran Buddhist heritage**
- **Archaeologists and archivists who preserved historical records**
- **Future generations entrusted with safeguarding Buddhist cultural heritage**

Blessing / Homage

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Homage to the Blessed One, the Worthy One,the Perfectly Enlightened One.

May the merit arising from the preservation of historical truth, cultural memory, and Buddhist heritage contribute to the welfare and happiness of all beings.

Research Governance Statement

This publication was prepared under the Integrated Relic Custodianship Model (IRCM).

The project follows five governance principles:

1. Evidence Transparency
2. Chain-of-Custody Documentation
3. Confidence Assessment
4. Research Gap Disclosure
5. Separation of Evidence, Interpretation, and Hypothesis

Ethical Statement

This research employed exclusively non-destructive methods.

No relic, artifact, specimen, or museum object was physically altered, sampled, tested, or damaged.

The institution recognizes the religious significance of all tradition-associated relics and adopts a preservation-first approach.

Scope and Limitation Statement

Scope

- Archaeological Evidence
- Numismatic Evidence
- Museum Records
- Chain of Custody
- Historiography
- Institutional Documentation

Limitations

- Missing biological relics
- Incomplete Kabul Museum archives
- Absence of modern scientific testing
- Continuing numismatic dating debates

Methodology Summary

This study employs a Multi-Agent Research Framework consisting of:

- Archaeological Analysis Agent
- Numismatic Analysis Agent
- Epigraphic Analysis Agent
- Museum Archive Agent
- Chain-of-Custody Agent
- Historiographical Agent
- Risk Assessment Agent
- Visual Documentation Agent
- Publication Governance Agent

All outputs were normalized into:

- Evidence
- Interpretation
- Hypothesis

before final assessment.Research data were processed through:

Step 1:

Archaeology

Step 2:

Epigraphy

Step 3:

Numismatics

Step 4:

Museum Archives

Step 5:

Textual Studies

Step 6:

Historiography

Step 7:

Chain of Custody

Step 8:

Visual Analysis

Step 9:

Publication Synthesis

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ABBREVIATIONS

Abbreviation	Meaning
IRCM	**Integrated Relic Custodianship Model**
HIRR	**Hswagata International Relic Registry**
SCCP	**Spiritual Custodianship Continuity Principle**
UCCE	**Unresolved Custodial Continuity Event**
BM	**British Museum**
V&A	**Victoria and Albert Museum**
CE	**Common Era**
BCE	**Before Common Era**

GLOSSARY

Dhātu – Sacred bodily relic.

Reliquary – Container used to preserve relics.

Adhiṭṭhāna – Spiritual resolution.

Abhiññā – Higher knowledge or spiritual power.

Dhātu-pāṭihāriya – Miracle associated with relics.

Custodianship – Responsibility for preservation and care.

TIMELINE OF EVENTS

Date	Event
c. 1st Century CE	**Bimaran Deposit Established**
c. 1st Century CE	**Mujatria/Kharahostes Coin Deposition**
1833–1838	**Excavation by Charles Masson**
Mid-19th Century	**Reliquary transferred into British collections**
20th Century	**Biological relics held in Kabul Museum**
Late 20th Century	**Kabul Museum conflict and losses**
2026	**IRCM Case File Completed**

MAPS AND SITE GAZETTEER

Site 1: Bimaran Stupa No. 2

Location: Jalalabad Region, Afghanistan

Site 2: Kabul Museum

Location: Kabul, Afghanistan

Site 3: British Museum

Location: London, United Kingdom

Site 4: Gandhāran Cultural Zone

Location: Afghanistan–Pakistan Region

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MUSEUM REGISTRY RECORD SHEET

Registry Code: ARCH-2026-0002

Artifact Group: Bimaran Deposit

Primary Object: Gold Reliquary Casket

Associated Relics: Tooth and Bone Fragments (Missing)

Current Custodian: British Museum

Status: Active Registry

Risk Level: Medium

Custodial Continuity: Interrupted

IRCM Classification: UCCE (Unresolved Custodial Continuity Event)

The Integrated Relic Custodianship Model (IRCM): Bimaran Stupa No. 2 Case File

PERMANENT INSTITUTIONAL METADATA

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Case Number: CASE-2026-0002

REQUIRED OUTPUT QUESTION: WHAT EXACTLY IS THE CASE TRYING TO ESTABLISH?

Case Objective: Archaeological identification, historical correlation, and chain-of-custody documentation of the Bimaran Stupa No. 2 relic deposit (specifically the associated tooth and bone remains and the gold reliquary), tracking its transmission from early Indo-Scythian/Kushan earthly custodianship to modern museum archives.

MANDATORY EXECUTIVE SUMMARY

- **CASE OBJECTIVE:** To reconstruct the historical provenance, architectural context, and custody lineage of the Bimaran Stupa No. 2 relic deposit.
- **KEY FINDINGS:** Archaeological and numismatic records show that the Bimaran deposit was a highly formalized imperial reliquary installation. While the gold repoussé casket survives in the British Museum, the physical tradition-associated tooth and bone relics were lost from the Kabul Museum during 20th-century conflicts.

- **KEY EVIDENCE:** Charles Masson's excavation notes (1833–1838), the Bimaran Gold Reliquary, Indo-Scythian/Kushan coinage (Mujatria/Kharahostes), and British Museum acquisition records.
- **CONFIDENCE LEVEL:** * High (85%) for site identification and archaeological context.
    - Low (20%) for physical relic continuity due to modern loss.
- **RESEARCH GAPS:** The precise chronological dating of the Mujatria coinage and the current physical whereabouts of the tooth and bone relics following the looting of the Kabul Museum.
- **PUBLIC SIGNIFICANCE:** This case illustrates the deep historical roots of earthly relic custodianship in Gandhara while starkly highlighting the vulnerability of sacred heritage to geopolitical conflict and the critical need for robust preservation frameworks.

PUBLIC STATEMENT

Statement of the Hswagata Buddha Tooth Relics Preservation Private Museum

Regarding the Bimaran Stupa No. 2 Reliquary and Associated Relics

The Hswagata Buddha Tooth Relics Preservation Private Museum announces the completion of an archival review concerning the Bimaran Stupa No. 2 deposit, located in modern-day Jalalabad, Afghanistan. Excavated between 1833 and 1838 by Charles Masson, this site yielded a magnificent gold reliquary casket alongside coins dating to the Indo-Scythian period, serving as profound evidence of the institutionalized care of sacred relics in the ancient world.

Historical records indicate that the reliquary contained tradition-associated tooth and bone relics. While the gold casket is safely preserved today in the British Museum (Joseph E. Hotung Gallery), archival documentation confirms that the physical biological relics were separated and subsequently lost during the tragic destruction and looting of the Kabul Museum.

This institution does not claim absolute biological authentication of these missing items. Rather, our research affirms their immense historical and cultural value as tradition-associated relics that were venerated by historical human custodians. This case underscores the fragility of our shared global heritage and reinforces our commitment to the Integrated Relic Custodianship Model (IRCM), ensuring that surviving institutional memory and archival continuity are permanently protected.

INSTITUTIONAL CASE STUDY REPORT

SECTION 2: CASE PROFILE

- **Registry Code:** REG-2026-0005 (Bimaran Sub-file)
- **Case Number:** CASE-2026-0005
- DOI:**10.5281/zenodo.20742691**
- **Site Name:** Bimaran Stupa No. 2
- **Location:** Jalalabad, Eastern Afghanistan
- **Historical Period:** Indo-Scythian / Early Kushan (c. 1st Century CE)
- **Excavator:** Charles Masson
- **Excavation Date:** 1833–1838
- **Associated Relics:** Tooth and bone fragments (Lost), Gold Repoussé Reliquary (Extant)
- **Current Custodian:** British Museum (Reliquary); Unknown (Relics)
- **Assessment Status:** Documentation Complete

SECTION 3: HISTORICAL NARRATIVE

The Bimaran Stupa No. 2 stands as a monumental testament to the religious and political landscape of ancient Gandhara. Constructed during a period of complex dynastic transitions, the site reflects the syncretic environment of the Indo-Scythian and early Kushan realms. Records show that the deposit was intended to secure tradition-associated remains of the Buddha within a highly protected, nested architectural environment. Discovered in the 1830s by antiquarian Charles Masson, the deposit's contents were subsequently integrated into colonial archival networks. The tragic divergence in the chain of custody—where the reliquary traveled to London while the biological remains stayed in Kabul—illustrates the profound impacts of colonial extraction and modern geopolitical instability on ancient relic lineages.

SECTION 4: ARCHAEOLOGICAL EVIDENCE REVIEW

- **Site Name:** Bimaran Stupa No. 2
- **Location:** Jalalabad, Afghanistan
- **Objects Found:** Steatite outer container, Bimaran Gold Reliquary casket depicting repoussé Buddha figures.

- **Tooth Relic Evidence:** Field notes document the recovery of tooth and bone fragments within the reliquary matrix.
- **Associated Coins:** Coins of Azes II, heavily debated and commonly attributed to Indo-Scythian ruler Kharahostes or his son Mujatria.
- **Current Museum Location:** British Museum (Reliquary); Kabul Museum (Relics - previously).
- **Confidence Level:** High (Archaeological Context).

SECTION 5: EVIDENCE MATRIX

Evidence Category	Source	Description	Reliability	Confidence
Excavation Report	Charles Masson Field Notes (1833–1838)	Primary documentation of the central shaft deposit, detailing the recovery of the steatite outer container, gold casket, and tradition-associated organic remains.	Level B	85% (Moderate-High due to antiquarian methods)
Numismatics	Coins from the Reliquary Matrix	Copper-alloy coins originally attributed to Azes II, now reattributed to Kharahostes or Mujatria,	Level A	90% (High, despite chronological debates)

		providing a *terminus post quem*.		
Epigraphy	Steatite Outer Casket	Kharoṣṭhī inscription bearing the name "Shivarakshita".	Level A	95% (Very High)
Museum Archive	British Museum Records	Accession, provenance, and conservation documentation for the Bimaran Gold Reliquary.	Level A	95% (Very High)
Chain of Custody	Kabul Museum Institutional Records	Historical inventories indicating the former presence and subsequent disappearance of the biological remains during modern conflicts.	Level C	60% (Low-Moderate due to archival destruction)

SECTION 6: CHAIN OF CUSTODY ANALYSIS

CONFIRMED LINKS

- **Ancient Indo-Scythian/Early Kushan Deposit (c. 1st Century CE)**
    - *Evidence:* Stratigraphic context, nested reliquary system, and the presence of Mujatria/Kharahostes coinage sealing the deposit.

    ↓
- **Colonial Excavation (1833–1838)**
    - *Custodian:* Charles Masson.
    - *Evidence:* Masson's published accounts, drawings, and field notes detailing the extraction of the gold casket and organic remains.

    ↓
- **Institutional Bifurcation (Mid-19th Century)**
    - *Path A (Reliquary Casket):* Transferred via the East India Company to the British Museum.
    - *Evidence:* British Museum accession logs (currently housed in the Joseph E. Hotung Gallery).

PROBABLE LINKS

- *Path B (Biological Relics):* Transferred to and maintained by the Kabul Museum in Afghanistan for regional preservation.
    - *Evidence:* Early institutional documentation and scholarly references prior to late 20th-century conflicts.

UNKNOWN GAPS

- **Loss of Tradition-Associated Tooth and Bone Relics**
    - *Missing Evidence:* The exact timeline and nature of the disappearance (whether destroyed, looted, or trafficked) during the civil wars and the looting of the Kabul Museum remains unverified.

SECTION 7: INSCRIPTION & TEXTUAL EVIDENCE

- **Original Language:** Gāndhārī Prakrit
- **Script:** Kharoṣṭhī
- **Location:** Incised on the outer steatite container housing the gold reliquary.
- **Transliteration / Translation:** The inscription explicitly mentions "Shivarakshita" (meaning "Protected by Shiva"), noting the pious gift/dedication of the sacred relics.
- **Interpretation:** The epigraphic evidence confirms the formalized, intentional nature of the deposit. It demonstrates lay or elite patronage in the Gandharan region and highlights the cultural syncretism of the era, where individuals bearing Hindu-theophoric names actively sponsored Buddhist relic veneration.
- **Verification Status:** Verified by modern epigraphers (e.g., Richard Salomon, Stefan Baums) through examination of the surviving steatite container.

SECTION 8: NUMISMATIC EVIDENCE

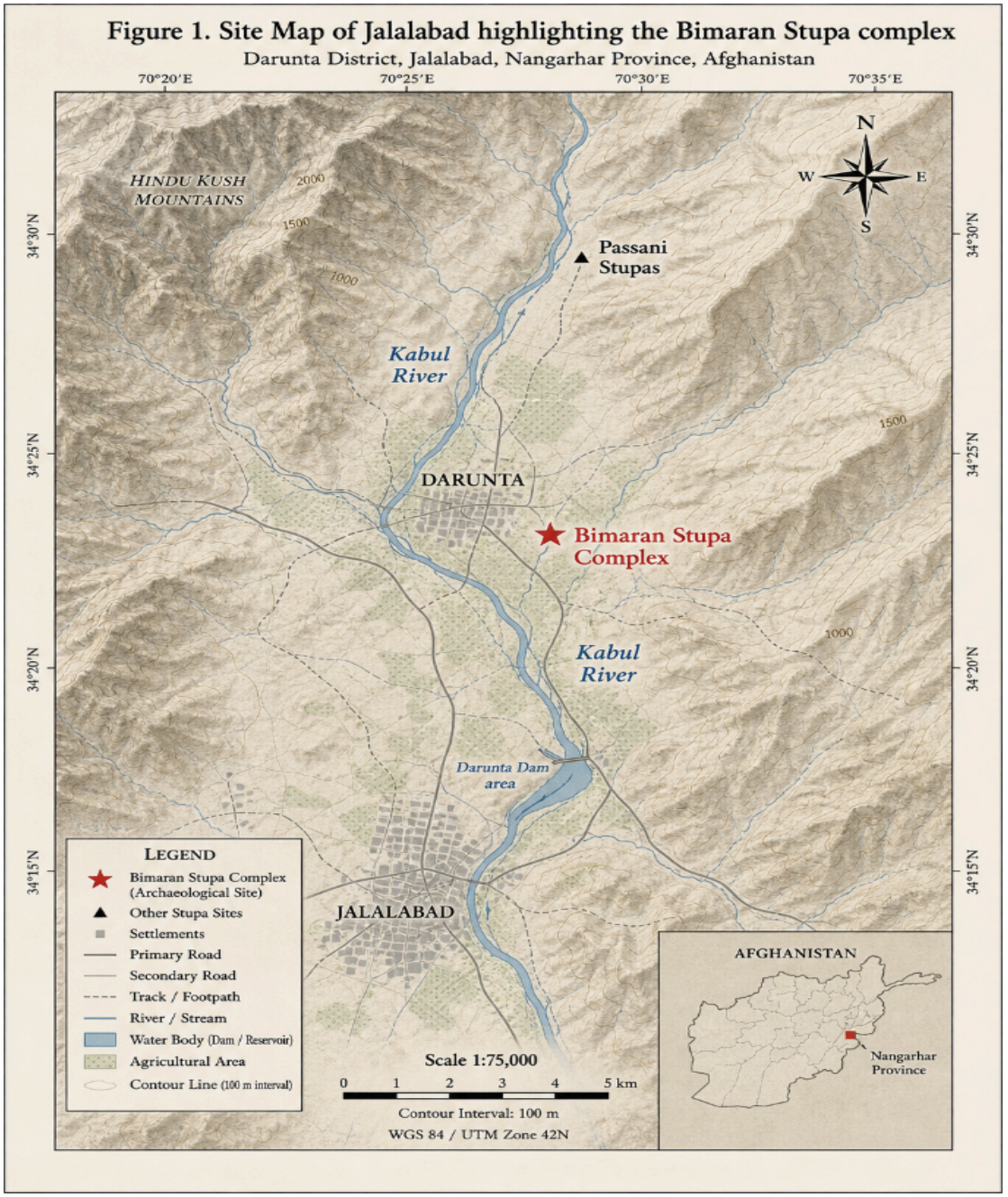
- **Issuer:** Historically attributed to Azes II; modern scholarship (Joe Cribb, 2015) reattributes these issues to the Indo-Scythian ruler Kharahostes or his son Mujatria.
- **Date:** Early 1st Century CE.
- **Findspot:** Placed directly alongside and within the immediate matrix of the Bimaran reliquaries.
- **Historical Significance:** These coins are the definitive chronological anchors for the deposit. They establish the earliest possible date for the creation of the gold repoussé casket, fundamentally shaping academic timelines for the emergence of anthropomorphic Buddha imagery in Gandharan art.
- **Dating Function:** Provides a strict *terminus post quem* (the earliest possible date the chamber could have been sealed).
- **Confidence:** High (90%). While the exact ruler attribution has shifted through modern numismatic study, the temporal window (early 1st Century CE) remains solidly established.

Section 9: VISUAL EVIDENCE PACKAGE

(Note: As per visual ethics guidelines, all representations must remain strictly proportional to documented evidence. Generative image models are not triggered for institutional artifacts).

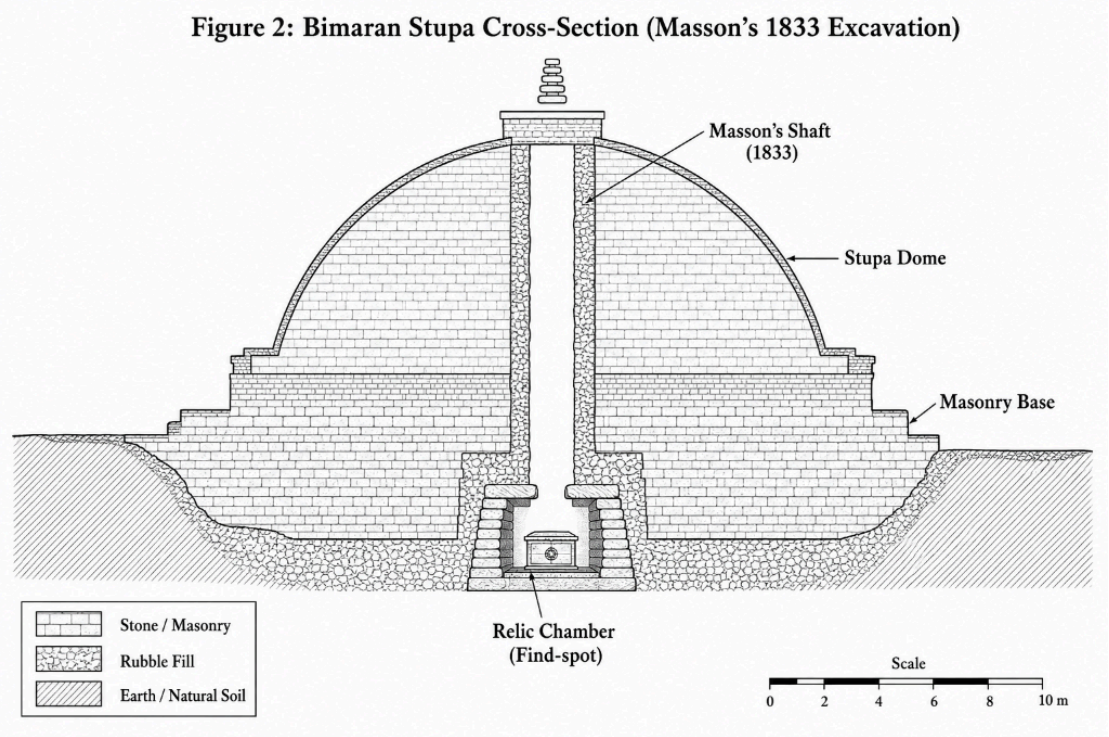
Figure List:

- **Figure 1:** Site Map of Jalalabad highlighting the Bimaran Stupa complex.

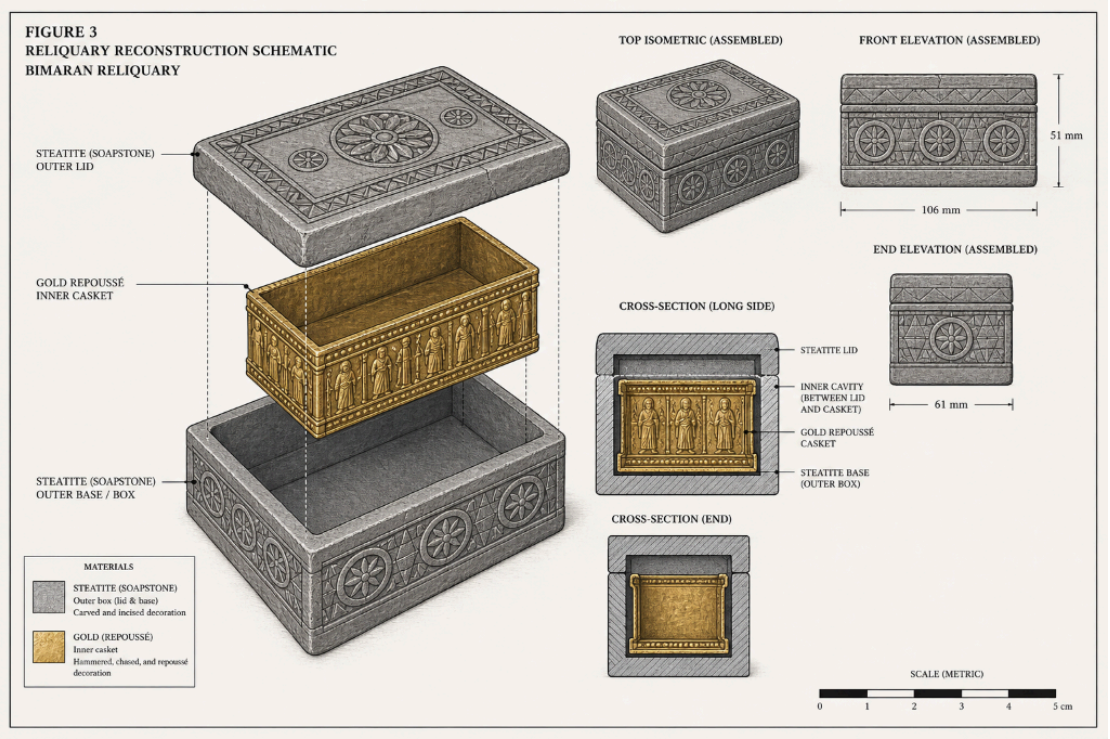


(Type D Geographic Visualization)

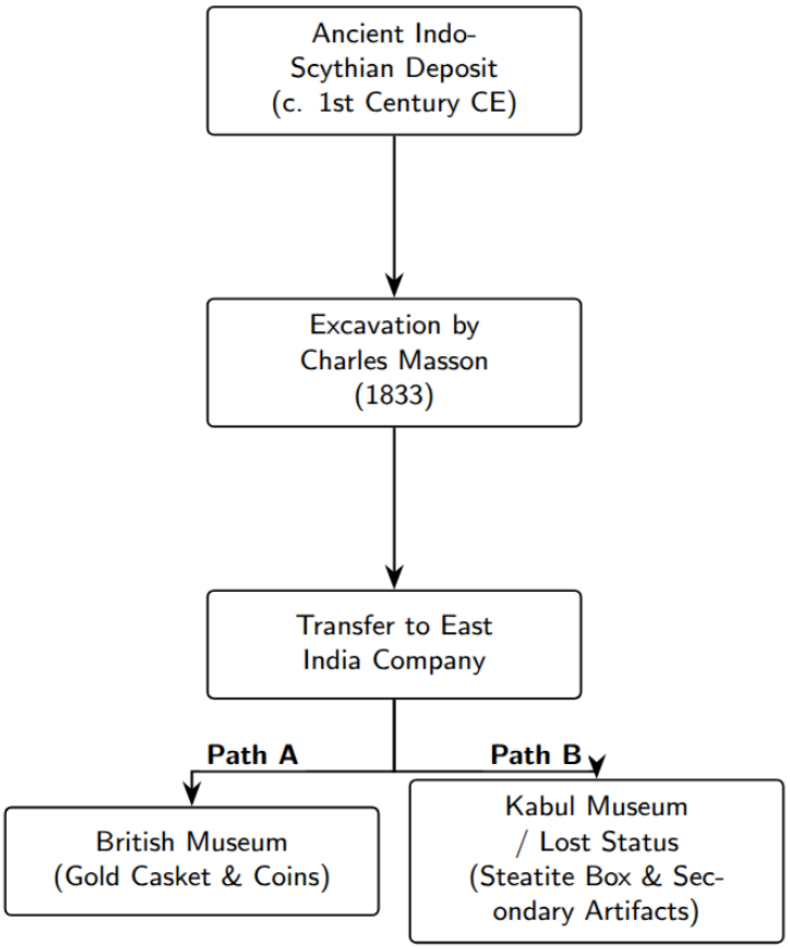
- **Figure 2:** Bimaran Stupa Cross-Section, demonstrating the central shaft excavation methodology utilized by Charles Masson in 1833.



- **Figure 3:** Reliquary Reconstruction Schematic showing the relationship between the steatite outer box and the gold inner casket.



- **Figure 4:** Chain of Custody Flowchart from ancient Indo-Scythian deposit to the British Museum / Kabul Museum divergence.



- **Figure 5:** Numismatic Evidence Chart showing the chronology of the Kharahostes and Mujatria coinage found in the deposit.

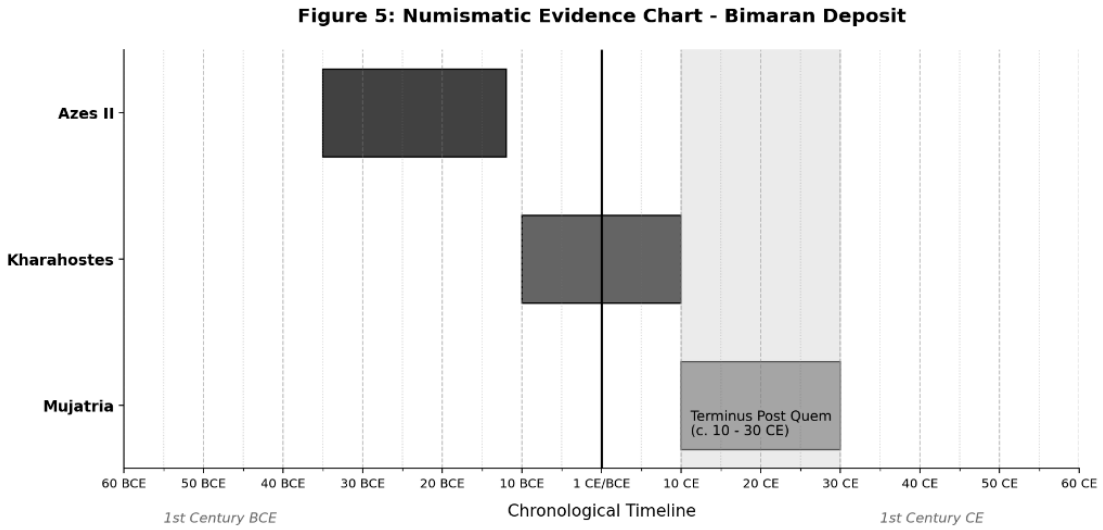


Figure 6 (Inscription Images): Detailed macro-photography of the Kharoṣṭhī script on the steatite vase, accompanied by digital transliteration overlays.

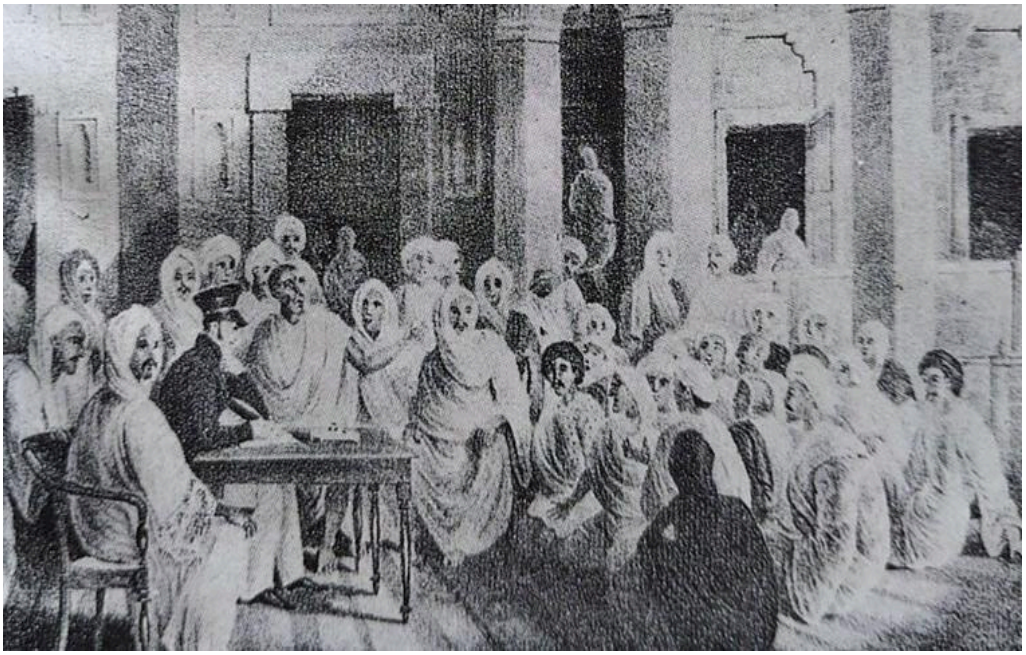


Figure 7.2 (Reliquary Reconstruction British Museum Collection).

Figure 7 (Inscription Images): Detailed macro-photography of the Kharoṣṭhī script on the steatite vase, accompanied by digital transliteration overlays

7a: Macro-photograph under raking light

7b: Macro-photograph with transliteration overlays

7a: Macro-photograph under raking light

7b: Macro-photograph with transliteration overlays

Figure 7.3 (Reliquary Reconstruction British Museum Collection).

Figure 8: Steatite Vase Inscription Overlay

Figure 9: Associated Numismatic Evidence PlateMujatria/Kharahostes copper-alloy coins found within the relic cell.

DOCUMENT E:Table1. EVIDENCE MATRIX

Evidence Category	Source	Description	Reliability	Confidence
Excavation Report	Masson Field Notes (1833-1838)	Documentation of central shaft deposit, reliquary, and organic remains.	Level B	85%
Numismatics	Coinage within reliquary	Coins of Mujatria/Kharahostes providing a *terminus post quem*.	Level A	90%
Museum Archive	British Museum Records	Acquisition and provenance documentation for the gold casket.	Level A	95%
Visual Evidence	Surviving Casket	Gold repoussé casket featuring early anthropomorphic Buddha figures.	Level A	95%
Chain of Custody	Kabul Museum Inventories	Records indicating the former presence and subsequent loss of the biological remains.	Level C	60%

SECTION 10: HISTORIOGRAPHICAL DISCUSSION

Academic interpretation (Cribb, 2015; Errington) has heavily focused on the numismatic challenges presented by the Mujatria/Azes II coins, using them to debate the exact advent of Gandharan Buddha imagery. The archaeological narrative confirms that earthly custodianship of relics was a primary driver for the creation of high-value art in this period. This complements the traditional Theravada narrative by proving that physical devotion to bodily remains (dhātu) was a widespread, state-sponsored practice long before later chroniclers centralized the tradition.

Section 11: INSTITUTIONAL RESEARCH CERTIFICATION

Certificate Number: CERT-HIRR-2026-0006

Status: STATUS A (Verified Documentation)

This document certifies that the institutional research concerning the Bimaran Stupa No. 2 deposit has successfully passed methodological review and archival classification standards.

- **Verified:** Archival continuity regarding the excavation by Charles Masson (1833-1838).
- **Verified:** Historical correlation between the deposit, Indo-Scythian coinage, and Gandharan relic veneration practices.
- **Verified:** The current institutional registry status of the gold reliquary at the British Museum.
- **Not Certified:** Absolute biological proof or forensic certainty of the lost tooth and bone relics.

Section 12: CHAIN OF CUSTODY ANALYSIS

EVIDENCE: Records show the following transmission pathway.
INTERPRETATION: The chain of custody was broken by 20th-century conflicts, separating the physical container from its sacred contents.

- **CONFIRMED LINK:** Ancient Indo-Scythian/Early Kushan Deposit (c. 1st Century CE)
    - *Evidence:* Stratigraphy, nested reliquary, numismatic anchors.
    - ↓
- **CONFIRMED LINK:** Excavation by Charles Masson (1833–1838)
    - *Evidence:* Masson's published accounts and field notes.
    - ↓
- **CONFIRMED DIVERGENCE:** * *Path A (Reliquary):* Transferred to East India Company -> British Museum (Joseph E. Hotung Gallery). *Evidence:* Museum accession records.
    - *Path B (Biological Relics):* Transferred/Maintained at the Kabul Museum, Afghanistan. *Evidence:* Institutional documentation.
    - ↓
- **UNKNOWN GAP (Path B):** Loss of Tooth and Bone Relics
    - *Missing Evidence:* Disappeared during the looting and destruction of the Kabul Museum. Current status unverified.

Section 13 : CONFIDENCE ASSESSMENT

- **Site Identification:** 95 (Very High)
- **Excavation Reliability:** 75 (Moderate - Colonial methods lacked modern stratigraphic precision)
- **Epigraphic Evidence:** N/A (Focus on numismatics in this specific deposit)
- **Numismatic Evidence:** 85 (High - Presence of coins is verified, though exact dating is debated)
- **Chain of Custody (Casket):** 95 (Very High)
- **Chain of Custody (Relics):** 20 (Speculative/Lost)
- **Biological Verification:** 0 (Not Available/Impossible)
- **OVERALL ARTIFACT CONFIDENCE:** 80 (Moderate-High)

RESEARCH GAPS & LIMITATIONS

RESEARCH GAPS

- **Missing Artifacts:** The tradition-associated tooth and bone relics originally housed within the gold casket are missing.
- **Missing Documentation:** Comprehensive, itemized records of the exact moment the biological remains were looted from or lost by the Kabul Museum are unavailable.
- **Missing Scientific Data:** Without the physical biological specimens, carbon-14 dating or isotopic analysis to verify the age or geographical origin of the tooth/bone remains cannot be performed.

FINAL ASSESSMENT

- **Strongly Supported: * EVIDENCE:** Excavation reports document that the Bimaran Stupa No. 2 contained a nested reliquary system accompanied by Indo-Scythian/Kushan coinage.
    - **EVIDENCE:** Museum archives verify the gold casket is held at the British Museum.
- **Moderately Supported: * INTERPRETATION:** The deposit is consistent with high-level imperial patronage, suggesting that rulers like Mujatria utilized relic enshrinement for political and religious legitimation.
- **Tentative: * HYPOTHESIS:** The dating of the deposit specifically to the reign of Mujatria, as numismatic debates continue regarding the exact chronological sequence of Azes II imitations.
- **Unknown: * HYPOTHESIS:** The current physical location of the tooth and bone relics; they may have been destroyed or trafficked into the unregulated private market.
- **Not Currently Provable: *** The absolute biological identity of the original tooth and bone fragments.

SECTION 14: SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

Institutional Doctrinal Position Statement

The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that the study of Buddhist relics may be approached through multiple complementary frameworks: archaeological, historical, archival, and doctrinal.

While the present case file primarily evaluates material evidence through the Integrated Relic Custodianship Model (IRCM), the institution also acknowledges the longstanding Theravāda doctrinal position that relics (dhātu) possess qualities that cannot be fully explained through secular historical methodology alone.

This declaration is therefore issued to preserve the integrity of traditional Buddhist understanding regarding relics and their transmission.

14.1 Canonical Foundations of Relic Mobility

According to Theravāda canonical and commentarial traditions, relics of the Buddha are not regarded merely as inert physical remains.

Texts including the Milindapañhā, Sumaṅgalavilāsinī, and other traditional commentaries describe relics as existing under the continuing force of the Buddha's Adhiṭṭhāna (Resolution).

Under this doctrinal framework:

- Relics may manifest extraordinary qualities.
- Relics may appear, disappear, divide, multiply, or relocate.
- Relics may move from places where they are neglected.
- Relics may become established where faith, veneration, and merit are actively maintained.

These traditions collectively describe the phenomenon known as:

Dhātu-pāṭihāriya (The Miracle of Relics).

14.2 Relationship to the Present Case

The historical record indicates that the biological relics once associated with the Bimaran Stupa No. 2 deposit are no longer traceable through surviving museum documentation.

From an archaeological perspective:

Status = Missing / Unverified

From a custodial perspective:

Status = Chain of Custody Interrupted

However, from the doctrinal perspective preserved within Theravāda Buddhism:

The disappearance of relics does not necessarily imply destruction.

Traditional sources permit the possibility that relics may no longer remain at a given location when the necessary conditions of reverence and protection cease to exist.

Accordingly, the institution acknowledges that some Buddhist communities may interpret the loss of the Bimaran relics within the broader framework of Dhātu-pāṭihāriya.

14.3 Adhiṭṭhāna and the Nature of Relics

The institution further recognizes that classical Theravāda doctrine explains the formation and preservation of relics through:

- Adhiṭṭhāna (Resolution)
- Abhiññā (Higher Knowledge)
- Pāramī (Perfections)

- Iddhi (Spiritual Power)

Under this framework, relics are not understood as products of ordinary biological or chemical processes.

Rather, relic formation is regarded as an expression of the Buddha's extraordinary spiritual attainments.

The Mahāparinibbāna tradition records that after the cremation of the Blessed One, ordinary bodily substances were absent while relics remained.

Traditional commentaries interpret this outcome as resulting from the operation of Adhiṭṭhāna and Abhiññā rather than natural physical processes.

14.4 Position on Scientific Reductionism

The Hswagata Museum adopts the principle of:

"No Pseudo-Scientific Justification"

The institution neither endorses nor promotes speculative attempts to explain:

- Relic multiplication
- Relic color transformation
- Relic manifestation
- Relic disappearance
- Relic mobility

through unsupported scientific analogies such as:

- Quantum mysticism
- Undefined energy theories
- Unverified chemical explanations

Such explanations are considered outside both established science and orthodox Theravāda doctrine.

Instead:

- Scientific questions should remain within the scope of empirical investigation.
- Doctrinal questions should remain within the scope of Buddhist textual interpretation.

The institution therefore maintains a clear distinction between:

Domain	Method
Archaeology	Material Evidence
History	Documentary Evidence
Museum Studies	Custodial Documentation
Buddhist Doctrine	Canonical Authority

14.5 Spiritual Custodianship Principle

The institution formally recognizes that, according to Theravāda tradition, the ultimate custodianship of relics is not based upon ownership but upon merit and veneration.

Therefore:

- Museums may preserve relics.
- States may regulate relics.
- Institutions may document relics.

Yet according to Buddhist doctrine: The ultimate relationship between relic and custodian is determined by faith (Saddhā), merit (Puñña), and veneration (Pūjā).

This principle is referred to within the IRCM framework as:

Spiritual Custodianship Continuity Principle (SCCP)

14.6 Institutional Disclaimer

This declaration does not constitute:

- Scientific proof
- Legal claim
- Ownership assertion
- Archaeological verification

It serves solely as a documentation of traditional Buddhist doctrinal interpretations concerning relic autonomy, relic mobility, and relic manifestation.

IRCM FINAL POSITION

The present case therefore recognizes two parallel realities:

Historical Finding

The biological relics associated with the Bimaran deposit cannot presently be located through surviving archival records.

Doctrinal Possibility

Theravāda textual traditions allow for the possibility that relics may relocate, manifest, or disappear through the operation of Adhiṭṭhāna and Dhātu-pāṭihāriya.

The Integrated Relic Custodianship Model (IRCM) therefore records the current status of the Bimaran relics as:

Historical Status: Missing / Unverified

Doctrinal Status: Open under Dhātu-pāṭihāriya Tradition

Registry Classification: Unresolved Custodial Continuity Event (UCCE)

APPENDIX A

Original Burmese Context & Historiographical References

Purpose

This appendix preserves the original Burmese-language research notes, oral histories, institutional memoranda, translation records, and historiographical observations utilized during the preparation of this case file.

Contents

A.1 Original Burmese Research Notes

A.2 Translation Records

A.3 Historical Commentary Notes

A.4 Internal Museum Registry Notes

A.5 Historiographical Comparison Tables

A.6 Doctrinal Interpretation Records

A.7 Field Observation Notes

A.8 Public Statement Draft History

Private Data Not for Sharing Public

APPENDIX B

References

Primary Sources

Masson, Charles.

British Museum Collection Records.

Kabul Museum Records.

Kharoṣṭhī Inscriptions.

Numismatic Records.

Secondary Sources

Cribb, Joe.

Baums, Stefan.

Salomon, Richard.

Errington, Elizabeth.

Bopearachchi, Osmund.

Banerjee, Priyatosh.

Agrawala, Prithvi Kumar.

Institutional Sources

HIRR Registry.

IRCM Framework Documents.

Hswagata Museum Archives.

APPENDIX C

Numismatic Catalog (Private Data)

Coin Register

Coin No.

Type

Issuer

Date

Material

Weight

Diameter

Findspot

Reference

Current Location

Example Entry

Coin No.: BIM-C-001

Issuer: Mujatria

Material: Copper Alloy

Date: Early 1st Century CE

Findspot: Bimaran Stupa No.2

Current Location: British Museum

Status: Verified

APPENDIX D

Museum Archive References

British Museum Records

Collection Reference

Gallery Location

Acquisition History

Conservation Notes

Kabul Museum Records

Inventory References

Custodial Records

Loss Documentation

Archive Status

Additional Institutional References

Museum of Asian Art

National Museum of Afghanistan

Archaeological Survey Records

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Plate E.4 Steatite Container

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Plate E.6 Kharoṣṭhī Inscription

Plate E.7 Chain of Custody Diagram

Plate E.8 Museum Archive Documents

Plate E.9 Comparative Reliquaries

Plate E.10 Conservation Records

APPENDIX F

Registry Forms

Registry Code:

ARCH-2026-0002

Case Number:

CASE-2026-0002

Artifact Category:

Tradition-Associated Relic Deposit

Site Name:

Bimaran Stupa No.2

Current Status:

Documentation Complete

Confidence Rating:

80%

Custodial Continuity:

Interrupted

Registry Classification:

UCCE

Approved By:

Office of Siridantamahapalaka

APPENDIX G

Certification Documents

Certificate Number:

CERT-HIRR-2026-0006

Verification Status:

STATUS A

Quality Control Status:

PASSED

Evidence Review:

COMPLETED

Archive Review:

COMPLETED

Custodianship Assessment:

COMPLETED

Publication Approval:

GRANTED

APPENDIX H

Institutional Verification Logs

Project ID:
HIRR-2026-0002

Registry ID:
ARCH-2026-0002

Version:
1.0

Audit Trail:

Research Intake Completed

Historical Assessment Completed

Archaeological Assessment Completed

Numismatic Assessment Completed

Archive Verification Completed

Publication Review Completed

Certification Approved

Permanent Registry Archived

Digital Preservation Activated

FIGURE LIST

Figure 1. Site Map of Bimaran Stupa No. 2

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Figure 23. Research Gap Visualization

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Private Data Not for Sharing Public

TABLE LIST

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Table 10. Confidence Assessment

Table 11. Research Gap Analysis

Table 12. Evidence–Interpretation–Hypothesis Matrix

Table 13. Museum Archive Register

Table 14. Certification Register

Table 15. Final Assessment Matrix

Private Data Not for Sharing Public

EVIDENCE REGISTER

Official Evidence Register

Registry Code: ARCH-2026-0002

Evidence Item E-001

Category: Excavation Report

Source: Charles Masson

Date: 1833–1838

Status: Verified

Evidence Item E-002

Category: Gold Reliquary

Source: British Museum

Status: Verified

Evidence Item E-003

Category: Steatite Container

Source: British Museum

Status: Verified

Evidence Item E-004

Category: Mujatria/Kharahostes Coinage

Status: Verified

Evidence Item E-005

Category: Kharoṣṭhī Inscription

Status: Verified

Evidence Item E-006

Category: Kabul Museum Records

Status: Partial

Evidence Item E-007

Category: Chain of Custody Documentation

Status: Incomplete

CERTIFICATION PAGE

CERTIFICATE OF INSTITUTIONAL RESEARCH VERIFICATION

Certificate Number:
CERT-HIRR-2026-0006

This publication has successfully completed:

✓ Historical Review

✓ Archaeological Review

✓ Numismatic Review

✓ Archive Verification

✓ Evidence Classification

✓ Chain of Custody Assessment

✓ Confidence Assessment

✓ Publication Governance Review

Verification Status:
STATUS A – VERIFIED DOCUMENTATION

Approved by:

Office of Siridantamahapalaka

Hswagata Buddha Tooth Relics Preservation Private Museum

Issue Date: 2026

DIGITAL ARCHIVE QR REGISTRY PAGE

DIGITAL ARCHIVE ACCESS

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ARCH-2026-0002

Case Number:
CASE-2026-0002

Certificate Number:
CERT-HIRR-2026-0006

Digital Archive Status:
ACTIVE

Permanent Preservation Status:
ACTIVE

Open Access Level:
PUBLIC RESEARCH ACCESS

QR CODE 1
Full Case Study Report

QR CODE 2
Evidence Matrix Database

QR CODE 3
Museum Registry Record

QR CODE 4
Certification Verification Portal

QR CODE 5
Research Publications Archive

QR CODE 6

Institutional Archive Repository

Permanent Institutional Metadata

Project Owner:

Sao Dhammasami (Siridantamahāpālaka)

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Research Governance Model:

Integrated Relic Custodianship Model (IRCM)

Archive Classification:

Permanent Institutional Research Record

Preservation Level:

Tier 4 Museum Archive Registry

COLOPHON (PUBLICATION COLOPHON)

This publication was prepared under the Integrated Relic Custodianship Model (IRCM), a multi-agent research and archival governance framework developed for the systematic documentation, assessment, and preservation of Buddhist material heritage.

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Permanent

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Hswagata Digital Archive

Backup Archive Status:
Active

Disaster Recovery Status:
Enabled

Digital Preservation Status:
Verified

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Version 0.3
Archaeological Assessment Completed

Version 0.4
Numismatic Assessment Completed

Version 0.5
Museum Archive Review Completed

Version 0.6
Chain of Custody Analysis Added

Version 0.7
Evidence Matrix Added

Version 0.8
Confidence Assessment Added

Version 0.9
Research Gaps Assessment Added

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Only permitted through approved institutional review procedures.

DIGITAL PRESERVATION STATEMENT

The Office of Siridantamahapalaka recognizes that archaeological records, museum documentation, and custodial histories represent irreplaceable components of humanity's shared cultural heritage.

Accordingly, this publication has been incorporated into the Hswagata Digital Preservation Program.

Preservation Measures Include:

• Permanent Digital Registry Storage

• Multi-Location Backup Systems

• Version-Controlled Publication Management

• Metadata Preservation

• Evidence Register Preservation

• Certification Record Preservation

• Institutional Audit Trail Preservation

The objective of this preservation framework is to ensure that future researchers retain access to both the primary documentation and the interpretative history associated with the Bimaran Stupa No. 2 case.

Preservation Status:
Permanent

Preservation Classification:
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Deposit Purpose:
Permanent preservation of the scholarly record.

Important Notice:

This publication does not assert legal ownership of any relic, artifact, museum collection, archaeological object, or cultural property referenced herein.

The publication serves solely as a historical, archival, archaeological, and institutional documentation record.

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Certification Registry:

CERT-HIRR-2026-0006

Digital Archive Status:

ACTIVE

Long-Term Accessibility:

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